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A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

ONE TYPICAL DAY WHERE THE A. F. S. C. WHEELS GO ROUND

Six mornings of the week I feel just like every other scurrying employee until I turn in at 20 South 12th Street. Undeniably the physical surroundings of my work are different—enough so that individuals in an impersonal stream of humanity who haven't a glance for towering skyscrapers or bláse window displays, frequently pause for a second to give us a curious "once over"—or for a minute to read the brief notice of accomplishments and aims born in the minds of members of the Society, administered in the modest red building, and listed briefly in our poster box. As passersby hurry on again to their desks in the stone canyons surrounding us, we wonder what they carry with them. We hope not the Pharisaical attitude of doubting so much good out of Nazareth! It is amazing to me, too, that curiosity can lie dormant, or be suppressed, in any human being so long as in one case—that of the Presbyterian minister who said he had passed our gateway for sixty years before he finally decided to come in and find out what sort of curious people Friends are.

When you come to visit us, if you get here a few minutes before nine, you are apt to find several girls in a huddle indulging in a little downright boasting over the size and blackness of bruises. Not that anyone of us is given to self-inflicted torture! On floor space certainly anything but spacious there are three private offices, one room for accounting and general filing, and five girls use what space is left for five desks, five chairs, dictaphone transcribing and shaving machines, waste paper baskets, special files, and various other equipment. When you remember that the corner of a desk is about hip high, and a drawer accidentally left open—well, the popular remedy for bruises right now is iodine.

What is a typical day at 20 South 12th Street? After five years, I'm convinced that anything can happen, at any time, any day, and that it will be typical. Three trunk lines connect us by telephone with Friends and others who are interested and have faith in our ideals—yet we never know, when an outside call buzzes in, what it may be. Some worker in the coal fields may need advice on new developments involving the actual physical hunger and health of thousands of kiddies—some poor soul's canary may not be singing just as much as it should, and what is the best kind of food for it? Where does one buy it? And how much does it cost? Incidentally, we are expected to know the address, genealogy, and current occupation of every member of the Society of Friends, where he spends his vacation and when—all this regardless of the fact that Friends marry, are born and die as other people do, and change residence from time to time.

In addition to the telephone, we have four mail deliveries a day. Letters from England, France, Germany, Austria, Czecho-Slovakia, Egypt, South Africa, Palestine, Syria, Iraq, India, Japan, and far back into China, where everyone's avocation seems to be fighting everybody else, from Papua, New Zealand, Australia—from all over the world letters come to us. A postage stamp is our magic carpet! As an aside, you'd be surprised at the number of nephews, brothers, and other relatives and friends of Service Committee workers who have been bitten by the stamp collecting bug. There is even one person in the building who saves *postage marks!*

Better than telephone calls or letters, are actual visits from people themselves. The following sketchy list is typical of everyday visitors. The Executive Director of another religious organization asks for an interview that he may discuss cooperation of his body with Friends; a German interested in securing students for an American High School in his native land calls for contacts; a young teacher wants to see personally what is going on in the coal fields and to take a hand in arranging his own itinerary; a minister from Omaha is interested in Friends generally; the President Emeritus of a Quaker College plans a transcontinental trip and wants the names and addresses of Friends en route; settlement house heads need volunteer workers; the director of a state Workers' Education Committee comes in to talk over techniques; an English missionary is returning home from China and stops in to say hello, a Japanese Secretary of Agriculture, en route home from Geneva visits us—the list is endless!

I wish our files could speak! Tragic and comic romance sleep there in manilla folders—stories of the Doukhobors, the heroism of C.O.'s and the stateless people of Europe—a horde of men and women literally without countries as a result of the last war. Every time I read what sounds to me like made-to-order propaganda for another militaristic debacle, I wish I could show the author—and his sponsors—the collection of pictures and cuts I have filed away of famine-wasted bodies, horribly deformed little monstrosities that once were bright, lovely children, and might even now have been strong, straight men and women if conciliation and love had been used two decades ago instead of machine guns and blockades. Naked little bodies with arms and legs like twigs, they are so wasted from starvation, and piled up like cord wood and frozen stiff! That's something to think about in the same breath with just what constitutes National Defense!

There is even a curio file—and a file of letters valuable from an extrinsic standpoint because of the name penned at the bottom! Almost daily a letter has some such paragraph as: "Mary and I have been engaged for six years, and would very much like employment, even a maintenance job—that would permit us to get married."

Recently we were asked to cooperate in a peace demonstration. Suitable

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Of Martyrs and Saints

WITH all the solemn and elaborate ritual which the act involves, Pope Pius XI, in a service held at St. Peter's on May 19, designated two English martyrs of the Sixteenth Century as Saints of the Catholic Church. It may be wondered at once why the highly ecclesiastical procedure of canonization should interest a Quaker paper of all religious journals. The fact is that a timely significance attaches to this specific Bull of Canonization, quite apart from its relation to the Catholic Church.

It is now Saint Thomas and Saint John in the Catholic calendar of saints. The former designates Sir Thomas More, one-time Chancellor of England, eminent jurist, but best known as the author of "Utopia." Saint John stands for John Fisher, Bishop, and Chancellor of Cambridge University. Both were executed by Henry VIII in 1535, because they would not bow to his demands to acknowledge the legality of his divorce from Catherine, and because they refused to recognize Henry as their supreme Spiritual Head. Faced by the issues which the arrogant king was forcing upon his people, they could not evade them "without being untrue to themselves and to their God." They accepted martyrdom rather than betray their convictions.

In writing of the canonization of these English martyrs and what it signifies, Father Francis Talbot, an editor of the Catholic journal, *America*, declares it should be approved by all right-thinking religious people, non-Catholics as well as Catholics. He says the question of the absolute truth for which More and Fisher died, as related to the immediate questions at issue, may be passed over by non-Catholics. But this they must consider:

> "More and Fisher were executed because of their fidelity to a religious belief, because they had consciences which they would follow to death. They would not bend, they would not compromise. They would pay to Cæsar what was his; they refused to grant to Cæsar what they believed belonged to God. They protested against a union of State and Church in which the Church was subordinated to the State. They opposed the theory, pregnant with danger in our own day, of a totalitarian State. More and Fisher were champions of the human liberty of the individual as against the encroachments of a tyranny and an absolute dictatorship. For that, they must be honored by all who uphold human freedom. Truly they were saints and martyrs in the Catholic meaning, but just as truly they were martyrs in the sense that the whole world of free men will applaud today."

It is an intriguing question—the relationship between martyrdom and sainthood. Martyrs are generally right, we have been told, but they are right too soon. How much too soon? That seems to depend. It was exactly four hundred years for More and Fisher. About the same length of time was required to accomplish the metamorphosis of the Maid of Orleans from heretic and sorceress to blessed saint. As Dunois expresses it in addressing Saint Joan in Shaw's Epilogue: "Half an hour to burn you, dear saint; and four centuries to find out the truth about you." It may not require so long to find out the truth, but rather, to render the troublesome martyr sufficiently harmless to warrant the risk of conferring sainthood. Furthermore, dead martyrs are sometimes canonized as a kind of spiritual amend for persecuting live ones.

A fair test of our sincerity in canonizing martyrs, or glorifying political heroes, may be had in judging what our treatment of these saints and heroes would be were they to return to us in the flesh. This suggests of course the famous Epilogue of Shaw's "Saint Joan," above referred to. By an effective conceit, Shaw has Brother Martin, who held the cross when the Maid was burned at the stake, appear before King Charles VII twenty-five years later with the news that the "shameless perjury, courtly corruption" and "dreadful wrong of the lying sentence and the pitiless fire" had been exposed, and that the Maid was cleared of the false charges. This was indeed good news for Charles as it meant that "not Charlemagne nor King David himself was more sacredly crowned." Nevertheless, the canny Charles was under no illusions in the matter. "If you could bring her back to life," he says to Brother Martin, "they would burn her again within six months, for all their present adoration of her. And you would hold up the cross, too, just the same. So (crossing himself) let her rest; and let you and I mind our own business, and not meddle with hers."

And then, a mental flight across the centuries, when a messenger from Rome comes with the news of the Maid's canonization. Joan appears in spirit, when, to her amazement, the King, together with the Archbishop, the Inquisitor, her executioner, and various ones who conspired her death, kneel before her

in adulation as a saint, "because thou hast vindicated the vision and the freedom of the living soul." Surprised and touched by this strange turn of events, Joan says: "Woe unto me when all men praise me! I bid you remember that I am a saint, and that saints can work miracles. And now tell me: Shall I rise from the dead, and come back to you a living woman?" Great is the consternation that ensues! "What! Must I burn again? Are none of you ready to receive me?" One by one, those about her make excuses and slink away. "The heretic is always better dead," says the bishop. Then this choice bit from the papal emissary of the Twentieth Century who had come to announce that Joan had been made a saint: "The possibility of your resurrection was not contemplated in the recent proceedings for your canonization. I must return to Rome for fresh instructions."

To bring the matter still closer home, a yet more searching test of sincerity is given in how we treat those about us who seek to maintain the same principles of religious and civil liberty as did those martyrs whom we now call saints. Our present-day Mores and Fishers face short shrift in Germany where Hitler declares, "My will must be your confession." And Germany offers but an exaggerated expression of a world-wide fascist spirit of intolerance and suppression. The world is always prone to stone its utopians and its champions of conscience, and it is doing an increasingly thorough job of it now. Europe has her Germany, her Italy, her France, but America has her Connecticut and her California—and, lest we be thought a bit far-sighted, her Indiana. Great is free speech, great is a free press, great are the rights of a minority for free discussion, and greatly to be praised—as maintained and won by the Adamses, the Henrys, the Phillipses, and the Garrisons, of by-gone years. Great is freedom of speech today, which, as being interpreted, means freedom to say what the majority believes! Or what the dictator believes, whether the dictatorship be political, economic, or ecclesiastical in character.

Let's not delude ourselves, nor seek spiritual easement, by glorifying spiritual heroism which braved death in past centuries for justice and right; not while we suppress and persecute those who are in training to become tomorrow's saints.

The Wet Parade on One May Morning in Court

WE have discovered a broadcast that is different. It has no sponsors and no advertising ballyhoo, but presents the products of a well-known industry. The radio performers, who are numerous, are involuntary actors. The feature might be called drama at 8:30, a pageant of penitents, or a half-hour with John Barleycorn. In reality it is a wet parade. It is a half-hour broadcast of the daily proceedings in a criminal court in a neighboring city.

The listener is plunged at once into the arena of grim reality—he feels far removed from theory and controversy relative to personal liberty and restrictive enactments. Facts, not fancies, confront him. The docket is crowded—so crowded that the Judge can give but little time to any one case. Almost uniform are the stories—drunkenness, bootlegging, disturbing the peace while intoxicated, infractions of the law while under the influence of liquor. Sometimes a series of searching questions from the Bench brings out a sordid, poignant story. Sometimes the Judge is moved to admonish, to counsel, and to reason—especially when the culprits are young. But for the most part, whether young or not, they are repeaters, appearing for the third or sixth or tenth time, and with staccato-like precision, the penalties are assessed.

In one morning's brief but crowded parade, two incidents or cases stand out as particularly illuminating. In one, the names of a considerable number of boys and girls, perhaps high school or college students, were called as a group. The charge was intoxication. Unlike the more hardened cases, these youngsters were mute. The Judge was considerate, not probing into details. "Guilty?" he asked. No reply. "If any one of you wants to plead not guilty, hold up your hand." No hand went up. Sentence was pronounced and the parade moved on. A young husband and father had been arrested crazy drunk. He had attacked his wife, threatening to kill her, besides mistreating the children. His wife testified that when he worked he spent his money for liquor, so that the family had to go on relief. Sentence—a fine and the workhouse—and again the parade moved on.

All this and more in a brief half-hour on a merry morning in May: one half-hour in a single court in a single city in a single State of this emancipated country of ours; just one little segment of the monster wet parade that is marching, reeling, marching, reeling, down the broad highway of Repeal.

Three Special Days in Conjunction

BY a coincidence of the calendar, the date which this issue of THE AMERICAN FRIEND bears, marks three special days of observance. Not all three are generally observed but are significant in varying degrees. Ordinarily we are not much given to emphasizing designated days, of which we may easily have so many that most of them lose meaning and significance. Inasmuch, however, as we find three of them in conjunction on our date of publication, we feel justified in noting them.

May 30th is the anniversary of the martyrdom of Joan of Arc, and, as already pointed out in a preceding editorial, of her canonization by the Catholic Church. What made her a martyr? She had a heavenly vision and was loyal to it. That loyalty cut athwart the authority of the Church and messed up the schemes of covetous churchmen and ambitious politicians. God must be served first, declared Joan in the face of her inquisitors. And she, and not the Church, must be the judge of what God would have her do. Her hearers were scandalized. What heresy!

And it is the great heresy today, except that the State has stepped in to substitute for the Church as the sovereign power over conscience.

Was Joan mad—a visionary at least? Perhaps so, from the popular viewpoint, as are some today who have visions of better things to which they are loyal. May we add, in the words of the gentleman-at-arms (in Shaw's "Saint Joan") who defends the Maid: "We want a few mad people now. See where the sane ones have landed us!" Not mad, certainly, in the sense of promoting wildly fantastic and fallacious nostrums of progress, but in the sense of cherishing exalted ideals for attaining human weal, and of refusing to conform to the practice and ritual of pagan nationalism.

So, Jane Addams, internationally mourned on her passing last week, had her vision—was mad in the eyes of her own city which virtually martyred her. While still living, however, she was all but canonized by a discerning and appreciative world, though still stigmatized by many at home, including the press of Chicago. And we have the spectacle of the publisher of the Chicago *Tribune* traveling to New England to laud the principle of the freedom of the press at exercises honoring a martyr of the last century, the mad abolitionist, Owen P. Lovejoy! Thus do the McCormicks and the Hearsts persecute the saints of today while doing lip service to the martyrs of yesterday.

As it has come to be observed, Memorial Day is made an opportunity for extolling military qualities, emphasizing the need for national defense, and furthering the ideal of a dominant nationalism. The State is exalted as an end, to maintain the honor of which the individual must freely sacrifice himself as a means. Personality is subordinated to power and might. On the other hand, it is encouraging to note a determination here and there to make the day a recognition for the heroes of peace as well as of war. This must be a part of our effort to inculcate a nobler type of patriotism. We must create a new calendar of heroes—of saints, if you please—who will symbolize the achievements and triumphs of upbuilding, of construction, and of the promotion of the well-being of humanity everywhere.

This year, in the third place, it happens that Ascension Day falls on May 30. It is one of the "Church Days" of which Friends take little or no account. We are admonished, however, that there is no justification for the emphasis placed on the birth, death, and the resurrection of Jesus, if we ignore his ascension. Rightly interpreted, there is much to be said for this position; and particularly so this year, in its significant relation to the other two anniversaries that fall on this date. Ascension symbolizes the exaltation of our Lord — his exaltation and power. Freed from the physical limitations of flesh and time and place, he became an immanent spirit, the spirit of the living God regnant in the hearts of men. In the surging life and triumphant faith of this spirit, his followers went forth to victory and to martyrdom. To the ascended Christ, not to Cæsar, was their supreme allegiance, which they bravely maintained unto death itself.

Today, amid all the confusion of conflicting loyalties, it is demanded of men that allegiance to the State be placed above allegiance to God and conscience. It is a reversion to the paganism against which the early Christians so heroically testified—so heroically that we call them saints. Associated with Christ's ascension is his memorable commission to go into all the world, preaching his gospel to every creature; into all the world geographically, and into all the pagan areas of life as well. This is still his call to us today. It is only as we exalt Christ as first and foremost in our allegiance, that we can build his kingdom of love and righteousness throughout the earth.

In Perils of Communists

Reports from Friends in West China

ALTHOUGH it is impossible to give at this time authentic details concerning developments within the last month or six weeks in Szechwan Province, West China, as they relate to Friends there, the last reports received, which were written between the latter part of March and the middle of April, give graphic accounts of communist warfare and bloodshed, plunder and robbery, evacuations from cities, and general alarm.

Arnold B. Vaught, who with his wife, Lois Vaught, has been located since last December in Tungchwan, a three-days' "walk" or about a hundred miles northeast of Chengtu and seven days northwest of Chungking, has written Friends under date of March 23. Tungchwan, he says, the new and official name of which is now Santai, was one of twelve "fu" cities in the days of the Empire, and so was politically a place of considerable importance. It is now the "capital" of the 29th Route Army, under the command of General Tien Sung Yao. The city, surrounded by a massive stone wall in which there are five gates, has perhaps forty or fifty thousand inhabitants and is the center of an area of salt production.

The Society of Friends is the only Christian group there, except the Roman Catholics, who maintain no foreign missionaries. Evangelistic work has been carried on both in the town and in the surrounding districts, and there are a number of small but largely independent meetings. In the city, Friends have two hospitals, one for men and one for women, and two primary schools, one for boys and one for girls. The Vaughts have been living in the girls' school compound, and engaging in language study, teaching, and other occupations in addition to assisting with the Sunday School and other Friendly activities. Arnold Vaught writes in part:

"You have all been reading something about China's struggles to rid herself of the communist menace, I have no doubt. In the first place, let me say that communism in China has apparently little in common with the mother move-

ment in the U. S. S. R. In this country, more often than not, it is little more than an excuse to plunder and destroy. There are idealistic youths connected with it, who hope that after the destructive period, they can gain the upper hand and suppress the lawless elements that they have allied themselves with in the attempt to capture the country by force. Of course the terrible oppression of the people by military authorities gives the communists their opportunities. When people become sufficiently discouraged they are ready to try anything that promises better.

"You will have read of the death of Mr. and Mrs. Stam, C. I. M. missionaries in Anhwei Province, at the hands of communist bandits. More recently we have heard of the similar killing of Mr. and Mrs. Frencham, also of the C. I. M. in southern Shensi, just over the border from our own province. The National Government at Nanking is taking control in this province—General Chiang Kai-shek and wife are now in Chengtu. We hope their coming means a brighter day for the people of this the most populous province of China. Just now all efforts are being concentrated on the extermination of the communists on two fronts. We here in Tungchwan are nearer to the north front, being about three days' walk away. The outcome is still uncertain. It is difficult to see any result but that we shall reap what we are sowing in all this warfare and bloodshed."

Under date of April 8, our Friend Robert L. Simkin, who, with his wife Margaret Simkin and their two children, is located at the West China Union University, Chengtu, writes of the very trying time Friends and others were having at Tungchwan, as reports and rumors kept coming in of the red forces advancing against the city:

"The people were terrified and those in charge of the salt tax office left. Schools disbanded, teachers and students fleeing to their homes. One letter stated that it was impossible to secure boats or sedan chairs or rickshas, and that if it should be necessary to go, there seemed no way except to walk. Two or three days later we learned that a boat was finally engaged for the members of the meeting and a deposit was paid to hold it, but that even this was commandeered by others and the deposit was lost.

"On April 4 they telegraphed us that the outlook was very serious. We do not know whether they finally evacuated or not, but about two days ago word came of successes by the regular troops, so we are hoping that they may not have to leave. A good many refugees from Tungchwan have arrived here. Robbers are said to be very bad on the roads. Even the county official of Tungchwan was robbed as he was traveling to another county of which he had been appointed magistrate. One of the boats on which the salt tax officials were travelling was reported to have been wrecked. It is difficult, however, to say just how much of these reports is true and how much is rumor. One day we heard that Yenting, a walled city thirty-five miles beyond Tungchwan, had been captured and burned, then that it was a false report, again that it was true, so we do not yet know what to believe."

In this same letter, Robert Simkin tells of attempted robberies and discovered conspiracies in Chengtu, and reports of planned violence against the family of S. C. Yang, Principal of the Union Middle School, vividly illustrating the state of general panic and fear even among the influential Chinese. He refers to the letter he wrote in January, telling of the alarm when the communists were threatening Chungking from the south. At that time the National Government rushed East China troops to Chungking and soon General Chiang Kai-shek himself followed. This stabilized the situation, and a big Nationalist victory over the communists soon removed most of the anxiety. "Nearly everyone who desires good government," he says, "welcomes the strengthening of the National Government. A beginning was made in suppressing some of the many illegal taxes which the war lords were imposing, and there has been a great cleaning up of the city."

During the threatened danger the first of April, all of the missionaries from Mienchow, near Tungchwan, evacuated and great numbers of the Chinese also fled. It was reported that the city was almost empty. People in Chengtu became somewhat panicky, but there did not seem to be as much alarm on the whole as in January.

The last communication from the Simkins, dated April 14, reports a further advance of the communists. One of the Generals wrote the President of the University at Chengtu, requesting him to advise the foreign members of the staff to evacuate the University, and although he did not actually order them to go, he expressed fear that if the situation became more serious, transportation would be very difficult to secure later. Plans were being made by the foreign community to remove first, some of the women and children, especially those children of missionaries who were in school in Chengtu and whose parents live in outlying cities. Chinese and others were making plans to go as fast as transportation was available. Robert Simkin writes:

"The situation is very different from that of 1927. Then it was the Chinese—or a portion of them—who were agitating against the foreigners; now nearly all of the middle and upper-class Chinese are quaking in their shoes. To be sure, the communists are not very near Chengtu as yet, still nearly a hundred miles away, yet the terror which they inspire is very potent. They are also said to be very mobile, and if they really break through it is thought that we should be in real danger. The authorities are preparing for a three-months' siege of the city, and say that if foreigners do not evacuate Chengtu they should at least move into the city, which is surrounded by a wall about twenty feet high, for the University is outside the city wall. It is a question whether some of the government soldiers, if hard pressed, might not turn over and join the communists, in which case one could never say what might eventuate."

The tone of the letter is hopeful, and the Simkins did not feel the danger was near or definite enough to cause them to decide to leave Chengtu, and were inclined not even to move inside the city wall as yet. "We have a richsha," our Friend writes, "and if necessary we can probably get someone to pull it with Margaret and one of the children, while I can carry the other child on my bicycle. We therefore think it best to stay until the situation becomes worse, hoping of course that instead it may improve and we may not have to go. It is not a question of running away from the Christian Chinese, for all of them who can get away will do so. We think it is very likely that this may be a flurry, and that later reports may be less serious. At the same time, we realize that the opposite may be the case. We can only go a step at a time, seeking guidance and praying that we may judge the situation aright as each new factor develops."

THE LOVE OF GOD

The love of God for human needs,
Unseen, unless expressed through deeds,
Itself, a mighty arm made bare
To lift the load, new life to share,
And tax the heart until it bleeds.

Fuel on which one's spirit feeds,
Responding to the heart that heeds
The truth, the words of Christ declare—
The love of God.

Superior to human creeds,
Is love through Christ who intercedes,
An aim divine of loving care
For men fulfilled through earnest prayer
In which the Holy Spirit leads—
The love of God.

J. R. W.

ON A YEARLY MEETING PILGRIMAGE

Some Tribulations of Travel in West China are Vividly Set Forth by Lois Vaught

Going to Yearly Meeting in West China is a considerable undertaking and an adventure, it would seem from the letter received recently from Lois S. Vaught, written under date of March 23 from Tungchwan, where she and her husband, Arnold Vaught, are located. She wonders how many people make lists of reminders when they are preparing for a journey—to Yearly Meeting, for example, and then proceeds to outline the extensive preparations necessary in Szechwan Province, especially if one plans a week's journey on a native boat. She writes:

"The cook's list was longer than ours: (1.) Refine sugar and salt, render lard, bake bread, cake, and pie. (2.) Buy chicken, pork, carrots, cauliflower, sweet potatoes, eggs, oranges, etc. (3.) Select cooking utensils, dishes, silverware, table linen, dish towels, water bottles. (4.) Get coffee, tea, tinned milk, and butter from the storeroom. (5.) Secure charcoal burners and a supply of charcoal."

To avoid long delays and arguments about cargo at the numerous (illegal) tax stations, the whole of a small boat was engaged for eighty-five dollars. The Vaughts were accompanied by Rose Tebbutt, their fellow-worker, who is an "old hand" at boat travel and who made the arrangements. The boat secured was made entirely of wood, was about fifty feet long and ten feet wide at the widest part, and in the very middle they could stand up straight without bumping their heads. At the front was an open deck where the rowers rowed, ate, and slept. The compartment occupied by the Vaughts was just long enough for their camp beds, while Rose Tebbutt had a tiny compartment at the very back of the boat. On another open deck in the middle of the boat, the cooking was done at tiny charcoal burners, with the cook squatting on the floor. "There was no equipment on the boat," writes Lois Vaught, "except what we furnished ourselves. The conveniences and sanitary arrangements were hardly like those of an ocean liner, but we managed to make ourselves comfortable."

The scenery of the trip was lovely, continues the letter, with the ranges of hills, sometimes crowned with a temple or pagoda, snug little valleys, neat fields, and salt wells—lovely except for the fortifications being built all along the river for defence against the communists. Often they met boats, slowly being pulled upstream by trackers who walked along the shore, chanting as they tugged at their ropes, four or five trackers for the little boats, but fifty or sixty required for the larger cargo boats. "The headrower would set the tune to indicate the kind of rowing needed to make a sharp bend in the river or to negotiate a particularly bad rapid, or to do both at once, and the other rowers would all join in. In the rapids the captain stood in the bow and wielded a long bamboo pole, and in a very dangerous rapid the long sweep oar was unleashed and manipulated by four or five men so that the boat was being steered from both ends at once. At night our boat was tied up at the shore."

After a little more than two days of travel, the Friends party arrived at Suining on a Sunday morning, expecting to attend meeting and spend a pleasant day with the Davidsons, Friends workers there. But because of the communist situation, it was decided to postpone Yearly Meeting. Rumors were rampant but there was little or no reliable news, and thus there was much uncertainty and fear and anxiety. Warning letters came from the American Consul, and approximately eighteen telegrams were flashed back and forth between the various Friends stations, seeking information and giving possible suggestions for the holding of Yearly Meeting. Lois Vaught continues:

"After a three weeks' delay, Szechwan Yearly Meeting did convene, with great expenditure of time, effort, and money. The twenty-four delegates from a distance had travelled a total of sixty-eight days to assemble at Tungliang. The six Chengtu delegates chartered a five-passenger Ford car. Besides the driver and their luggage there were three other uninvited passengers, friends of the driver, who eventually made themselves useful by pushing. By travelling until eleven o'clock the first night, lighting the way with a lantern, they managed to bump and bounce the whole distance of about two hundred miles in two days. Dr. Lucy Harris, returning from furlough in England, flew part way (from Hankow to Chungking) by plane in order to arrive in time for Yearly Meeting, little realizing she would have to wait three weeks because of the postponement. Other delegates travelled by sedan chair and boat.

"There were eleven foreigners: Leonard and Laura Walker, our Tungliang host and hostess, Dr. Henry and Laura Davidson from Suining, William Sewell, Robert Simkin and Leonard Tomkinson from Chengtu, Dr. Lucy Harris, just back from furlough, Rose Tebbutt, just leaving for furlough, and Arnold and I from Tungchwan. In all, Chinese and foreigners, there were thirty-six delegates, twelve representing Tungliang Monthly Meeting, eight from Suining, six from Chengtu, four from Chungking, and six from Tungchwan Monthly Meeting."

The first two days of the sessions were occupied with the meeting of the Committee of Missionaries, which was welcomed for the opportunities for fellowship and mutual help. The next two days were given over to the regular Yearly Meeting and to the meetings of the Policy Committee. The latter was a new venture this year, an attempt to discuss the purpose and to evaluate the whole of the work in Szechwan.

"There was another new venture this year in the sessions of the Yearly Meeting itself. In past years there have been formal reports of committees, but this year the various phases of the work were presented in prepared inspirational addresses which were followed by discussions. One session was given over to the educational chain which links together our various Friends schools, from kindergarten to university. The question, what is an educated man, was particularly pertinent just now in this land of rapidly changing ideals and standards. Another session was given over to the consideration of the relationship of the church to society, and another on community health and problems arising in our hospital and medical work. On the whole, the new plan was considered a success."

The last two days were taken up, it is reported, with meetings of the Central Executive Committee, composed of both Chinese and foreign leaders, to whom are submitted particularly knotty problems regarding the work. In spite of differences, a good spirit prevailed throughout the Yearly Meeting, and Friends were all refreshed and encouraged. Epistles received from Friends the world over were appreciated. Lois Vaught's concluding paragraph runs thus:

"We (as did most of the delegates) travelled home by sedan chair, arriving at Tungchwan on the evening of the fifth day. The Chengtu delegates waited in vain for the car which had brought them down. Sunday afternoon they started out, some walking, others riding in chairs. Tuesday and part of Wednesday they travelled by bus until there was a breakdown. On Thursday their baggage was sent on by wheelbarrow, and after walking some distance they were able to get rickshas, which delivered them at their destination Thursday afternoon. Airplane, private car, public bus, boat, sedan chair, ricksha, wheelbarrow, and dozens of coolies, all contributed their part to make it possible for the 1935 Szechwan Yearly Meeting to be held."

Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

OUR PATRIOTISM MUST BE HUMANIZED

By Dr. S. Parkes Cadman

All wars between civilized nations are in a very real sense internecine wars, which for the time being tear apart the bonds of their commerce and mutilate the culture they share in common. The religion they usually profess, which is founded on the love of God and of the whole brotherhood of the race, is not only nullified; it is temporarily destroyed. The irrationality and anarchy of the whole business was never so apparent as it is now. Without distinction, men and women of any degree of moralized intelligence concede this to be the case, and the plain folk on whom war's catastrophe falls heaviest, dread its prospect and loathe its actuality.

Why then, does the war spirit persist—await us at birth, accompany us through life, and ever and anon commandeer human resources which are dearer than life itself? The answer is found in that past over which gods themselves are said to have no power. For seven thousand years known to history, and thousands more lost in the dim legends of prehistoric centuries, our far-off ancestors hunted for their food and danced to please their deities. Pugnacity came later, but it came to stay. To be sure, we have discovered many avenues for its expression, and an equal number of forms with which to sublimate it. Yet the combative mood is always with us and it has some justifiable uses. Ballots have supplanted bullets in the normal decisions of self-governing and representative democracies. The controversies of theological disputants no longer end in the fires of martyrdom.

Salutary measures of a political or social character are adopted by majority votes after free debates. Slowly but surely, issues which formerly would have caused bloodshed have been sublimated to legal and judicial processes, or ameliorated by the steady growth of peace-loving sentiment.

Besides, the romance woven around war has been dispelled by the modern mechanization of its instrumentalities. These have blotted out the halo woven around the man in arms by the fond devotion of every non-combatant of the State. Efforts to maintain the splendor and virtue of armed conflict by elaborate ceremonials, stately rituals, the blessing of the Churches and the eulogies of rulers and statesmen, have not availed. Its stark reality is now shown up in the open, and its futility is demonstrated by two factors: first, that the millions of men who hunt each other down as a rule have no personal cause for their hostility, and second, many do not know why they are fighting. Further, there are no winners in this dreadful game. What gains are secured by the victors are simply buried beneath a varied and incalculable mass of private griefs, public indebtedness and the bitter aftermath of social dislocation and its consequent suffering.

If this were the whole story, the abolition of so monstrous and unmixed an evil would seem to be long overdue. As Dean Inge remarked, "The continuance of war could only be accounted for by Carlyle's dictum that men are mostly fools, or by Ruskin's, that they are mostly knaves." But the solution of the problem is not so easy as all that. Quite aside from the malignant influence of armament forms, an influence which perhaps has been somewhat over stated, the pressure of population is one of the chief causes of armed conflict. The want of raw materials by nations that have to be highly industrialized to support their overcrowded conditions is a secondary cause. One country has no coal, another no oil, a third no rubber. You naturally ask why, in the face of these needs, they do not adopt free trade. Quite so, but wars breed the truculent nationalism which assumes economic forms. These and the things previously mentioned are more charged with possibilities of armed conflict than even racial antagonisms. These are not ineradicable, hence there is no reasonable ground for the plea that ancient foes must inevitably transmit their repulsions and hates during an indefinite period to come.

Time was when Englishmen and Scots, and Englishmen and Welshmen were irreconcilable foes. Today they are welded into oneness of government and of aim. The next synchronization will be that of all English-speaking and like-minded peoples, and unless I am mistaken it is well on the way.

Nor need we be fatalists about the outcome. As unregulated emotionalism gives way to reasoned thinking, and the remarkable facilities for intercourse in-

(Continued on page 218)

DON'T PREACH IDEALS IN A VACUUM

By Dr. Reinhold Niebuhr

In a recent address by a Jewish Rabbi quoted in the New York *Times*, the religious teacher said: "The synagogue and the church can have no traffic with political and economic doctrines. Their true function is to inspire people with ideals that live forever. . . Our social chaos is not primarily due to a wrong economic and political organization. That is the mere machinery of civilization subject to the mastery of man's will. It is here in the will, in the soul, that the canker lies."

The sentiments of this address have been duplicated in hundreds of Christian pulpits. They explain one of the fatal weaknesses of contemporary religion, and suggest why the members of churches may fall easy prey to fascist politics and economics. "Eternal ideals" are separated from the mechanics of social life in which ideals must finally be incarnated. It is perfectly true, of course, that religious institutions can not deal in a detailed way with the mechanics of politics and economics. But neither can they, with impunity, preach ideals in a vacuum. Vague ideals of social justice, not implemented by the kind of mechanics which will offer some guarantee of justice in a technical age, can easily become the soil in which fascist politics grows. Senator Long and Father Coughlin are not conscious fascists. They even disavow fascistic designs. Nevertheless their political program consists of precisely the kind of sentiments and vague policies which made for fascism in Europe. It is designed to express the resentments of the lower middle classes, and for that reason it is critical of both the plutocracy and of radicalism. But there is not enough political intelligence in it to know what sort of social control makes for justice and what kind accentuates ancient evils.

It happens to be true, of course, that ultimately the "canker" of social evil lies in the selfishness of the human heart. But when ministers and rabbis speak as if the task of eliminating that selfishness were one which obviated the necessity of a right political and economic program, they give themselves to romantic illusions. No matter how much unselfishness a genuine and vital religion can create in the hearts of individuals, politics must always proceed upon the assumption that men are selfish in their collective behavior. The first business

of politics is not to change the hearts of men, but to set up checks against selfishness and to create the kind of society in which social impulse may be maximized.

The primary root of our present social chaos lies in human selfishness. But for the moment the secondary root is more important than the primary one. The secondary root is an economic system in which economic power is so disproportionate as automatically to make for injustice. To construct an economic system in which there is a basic guarantee of justice is no simple task. Efforts to do so will be resisted by many good men who imagine themselves under the discipline of the religious ideal of unselfishness. They will resist it partly because their ideals of justice are naturally colored by their interests, and partly because there is in even the best of us a dishonest resistance to social changes which imperil our own interests. If, among Jesus' most intimate followers, two brothers could appear who were interested in their own position and desired that he should set the one at his right hand and the other at his left, we can hardly hope that lesser devotees of the religious ideal will be free of the motive of self-seeking.

Religion has the right and duty to point out that needed social changes can not come without genuine religious passion, and that even the most mechanically perfect society will never obviate the necessity of moral and religious discipline. But they increase confusion if they combine with this emphasis the suggestion that the mechanics of social justice will be created automatically by goodwill. The problem of mechanics in social justice is much more important than that, partly because social mechanics must always be designed to compensate for the lack of perfect goodwill among all men, and partly because even the most unselfish will must be implemented in the complexities of society.

It is unfortunate that a Senator Long, merely by quoting Scripture and by preaching general ideals of social justice, can win so many followers among church people for an absolutely impossible political program. If he should succeed in consolidating the lower middle classes behind him the churches would be partly responsible. They would have prepared the way for him by precisely the kind of preaching quoted above. The *logos* must always be made flesh, and ideals have reality only as they become incorporated into actual programs and are realized in actual social mechanism. Undoubtedly they always lose something of their purity in this process. But this fact must not permit religion to allow its perfectionism to become an actual hazard to social progress.

THE HUMBLE PRAYER GAINS APPROVAL OF JESUS

By JOHN R. WEBB

An indispensable virtue, is that trait of character which Jesus commends in the Publican at prayer. It is an essential grace to exercise that humility so admirably demonstrated in this striking parable of Jesus which is recorded by Luke. The lesson evidently was for those who were confident of their own uprightness and thought nothing of others. They looked down upon everybody else and treated them with scorn.

But how different was the attitude of the Publican! His modesty would not permit him to come close to God because of his unworthiness. He would not even raise his eyes to heaven, but kept striking his breast in an agony of self-condemnation as he made his appeal for mercy. His request was direct and to the point. He addressed the Father of mercies on his own behalf. "A sinner like me," he cried. He felt that his need was very great. He had miserably failed to do the right, and only God could forgive him. But he believed in God and thrust himself honestly and whole-heartedly upon his mercy. He went all the way in making confession and acknowledging his shortcomings as enumerated by the Pharisee whom he could hear making his prayer. His penitent humility made him acceptable, despite his recognized sinfulness. A thief, a rogue, immoral, and well-nigh untouchable, he was a social outcast. By common consent he was a sinner, which no denial of his could offset. He came as he was, and did not attempt to conceal the actual facts long associated with his life.

How every stroke in the picture deepens the impression of humility! His sin had separated him from all others as one unworthy to be the neighbor of a righteous man so, knowing himself, he could not be proud. As a tax-gatherer, was he not a traitor to his nation? Having been unjust in his dealings, was he not guilty of ill-treating his fellows for personal gain? Had he not been neglecting the opportunities of the sanctuary because of social ostracism and a sense of shame over accumulating guilt? What he was, indeed, was very far from what he ought to be, and he knew it. A great sinner needed a great savior and he was presenting himself at the door of mercy in deepest humility. As a more recent writer has said: "They that know God will be humble; they that know themselves cannot be proud." This Publican was overwhelmed by his great need and his insufficiency to deal with it. But he could humble himself and ask for help from one who is mighty. His was the penitent desire to be made better. His urgent need took the form of an earnest petition. His humility was genuine and prepared his heart to receive the blessing requested. He made the venture of faith to test Heaven's first law.

Jesus says of him that "he went home accepted by God rather than the other man." The sinful Publican received a blessing because he asked for one. He wanted to be better and gave God a chance to transform his heart. "Heaven bends low to the soul that feels its need." The sweet dews and showers of grace fall on the low valleys of humble hearts and make them fertile. Humility, hunger of soul, a sense of imperfection and of aspiration after the highest, are necessary qualifications for the exaltations of grace. "Every one who humbles himself shall be exalted," said Jesus, in stating the truth the parable was intended to convey. The poor in spirit are enriched by the kingdom of God. The humble are willing to ask of God, and to the humble he gives grace.

This unforgetable picture of the Publican at prayer and his justification was probably in the mind of Peter when he wrote many years later to the exiles of the Dispersion: "Humble yourselves under the strong hand of God, so that when it is time, he may raise you; let all your anxieties fall upon him, for his interest is in you." It may have reminded him, too, of that earlier injunction of the prophet Micah: "What does the Lord require of thee . . . but to walk humbly with thy God." He who was "meek and lowly of heart" has endorsed the principle and commends it to all who would know the power of prayer and receive the needed grace to overcome the evil and hold fast that which is good. The central point of the parable stresses the vital truth that penitent humility is an essential grace in the exercise of which, spiritual uplift obtains.

Richmond, Indiana.

NOT PARDON, LORD

Forgiveness does not satisfy my soul—
Faults, ignorance, and weakness, I abhor.
Do not forgive them in me Lord, I pray,
Until Thy overcoming Spirit I implore.

No pride deludes me when I stand acclaimed,
If less of honor it were Thee disgraced,
For Thou hast promised for my weakness, strength,
And in Thy fullness all my trust is placed.

Not pardon, Lord, but humble, pregnant love
That from deficient pathways draws my feet,
Translates my earthly blindness into sight,
Nor lets me rest until in Thee complete.

LELIA S. MARSTALLER.

Freeport, Maine.

On the Quaker Trail

By Errol T. Elliott

DURING recent weeks I have been privileged to take up the Quaker trail through Quarterly Meetings of Western Yearly Meeting in a schedule of visitation planned through its Executive Committee. Every meeting has had its unique value to me which I have coveted for other Friends. For three centuries the interests of Friends have been entwined with one another in the hopes and tragedies of the world. Formerly our wayfaring Friends helped to keep alive that other-consciousness which links us together. Strangely enough, our visitation has decreased in ratio to the ease of traveling, due to many factors in our present complex life. We at the Central Office at Richmond stand ready to advise with any Friends who might take up the trail among our meetings.

Where Groves are Vermilion

While Vermilion Grove Quarterly Meeting probably took its name from the Vermilion River, who could doubt that the river in turn took its name from those trees, so common to Illinois, brilliant in autumn colors—groves that are vermilion. No one who has ever seen these acres of shimmering glory in the Illinois autumn sun can soon forget them. This part of Illinois has lost many of its groves, but the name remains.

What's in a name? One can not always be sure, but the history of this Quaker center leads one's meditation to the first Psalm, appropriate to these steadfast Friends—like "trees planted by the rivers of water." This community is best known to Friends as the home of Vermilion Academy. It was built in 1876 by Isaac Wooten, and for fifty-seven years poured its current of influence into the main stream of Quaker life and thought. The students and former teachers and principals are to be found in all corners of Quakerdom. Friends Academies have a definite meaning to me since I spent four years in the one at Haviland, Kansas. Walking about the campus, I reflected upon the romance of these institutions, now so nearly extinct. It is difficult to keep our schools going, but quite as difficult to keep alive in them the reason for their existence—a pioneering spirit for our day through a Friendly testimony.

Parts of three days were given to the spiritual festivities of the Quarterly Meeting—a longer time than most Quarterly Meetings are now using. In business and devotions, Friends were responsive with their concerns—an indication of alertness and growth. I was inspired by the goodly number of young people in the two evangelistic services held with them. They are eager, alert, and questing in attitude, and promise much for the future of the Quarterly Meeting. Common friendships were found in meeting former Earlham and Penn College students.

I was entertained in the new and modern farm home of Ellis and Mary Canady. They erected their home not only with their own comfort in mind, but also with a thought for the travelling Friend. As the initial guest in the "prophet's chamber," I had the new experience of a "room warming." Needless to say it also warmed the heart of the "prophet."

In the Land of Watermelons

After an early morning drive to the Sand Creek community in southern Indiana, I stood by John R. Walter in his garden while the friendly sun was flooding the countryside. One could catch with a sweep of the eye a view of the near-by farms. The smell of fresh-turned earth, which has always been a tonic to my spirit, added its tang. Here with the million miracles of Spring breaking forth in grass and flowers, and the rich aroma of Mother Nature, I recalled the description by George Fox of his new-found experience, "All creation had a new smell."

This experience carried over in my mind when, an hour later, Sand Creek Quarterly Meeting convened. Friends settled into an extended silence which one hesitated to break with words. It was not so much a preaching service as it was a fellowship together in the matters of life and spirit. The kingdom of Heaven seemed as real to me in that hour as did the sunshine and the emerging Spring without.

An evening with mission pictures, a brief visit in several homes, and a final Easter service on Sunday morning, leave a memory of Sand Creek Friends which I can happily treasure. Oh yes, and there are the watermelons—the main farm product of this community. My original equipment included a special appetite for that particular fruit of the vine (or is it a vegetable?). Am I visiting Sand Creek again? Well, it isn't far to any place where richly flavored watermelons are ripe! Chief of the attractions however are the new acquaintances made. The names, Anderson, Adams, McHenry, Lindley, Cox, Newsom and others are more than names to me.

At Home on the Range

Going still deeper into southern Indiana for Blue River Quarterly Meeting sessions, I had two days of fellowship with Friends in the Lick Creek church—the mother of Western Yearly Meeting, I am told. What an array of pioneers, migrations, issues and meetings pass in review as one worships here! It kindles one's zeal to worship with Friends who still retain the heritage from those early Friends who, with a conscience on slavery, migrated from North Carolina to plant Christianity as they interpreted it in the Middle West.

It was at the home of Gilbert and Hazel Thomas, where my son and I were entertained, that the sheer beauty and delightful "loneliness" of the southern Indiana hills held us in rapture. From the hill on which their home stands one catches a wide view of the surrounding hills "decked in the blooming garb of Spring." On one side is a long green slope to the valley, beyond which rises another slope covered with a variety of trees, among which one sees the Dogwood in full white bloom and occasional touches of the Red Bud; on another side the chalk-white road winding through the valley and up the hillsides through small patches of growing crops and fresh-tilled earth, lying like a checker board in the lowland, and all about one the sunshine and the clear, clean air like an elixir to body and spirit. It was as if one had come from crowds striving for tinsel and baubles into isolation with his own thoughts and God and the strength of the hills. Here was an opportunity to grow some answers for present-day complex living. One begins to feel the abundant life stealing into his soul only to realize that his two brief days are past and that he must *hurry* back to the city and to *action*. For a short while at least we were at home on the range.

A final service on Sunday morning with the theme, "The Faith and Practice of Friends," dinner with the Newlins, a hike through the woods, and then we were on our way home with sprouts of Red Bud, Dogwood, and Cedar from the hills to plant in our own back yard. These experiences have adorned the gospel service that I have had in fellowship with Friends and friends.

NO SPRINGTIME

Why are you grieving, heart of my heart?
War is a winter that has no spring,
An unknown country that has no chart,
Where beauty and youth and hope depart,
Where life is sold in a hellish mart.
War is a winter that has no spring;
My heart is weeping alone, apart—
War is a winter that has no spring.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

OUR YOUNG FRIENDS

Their Plans and Purposes

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

IN REGARD TO THIS PAGE

This special page is being arranged for Young Friends through the cooperation of the Editor. There have been various ways of keeping in touch with Young Friends — through news letters and special numbers of this paper. Our present hope is to encourage a wider regular reading of THE AMERICAN FRIEND among Young Friends, and also to have through it a channel for announcements in regard to their interests as well as definite suggestions and materials that may be helpful in classes or societies. Since this is an experiment, we hope many Young Friends will write in and express their opinion of such a plan. If you have a concern to share with others, send it to us; if you have announcements, send them in; if you have questions, send them along. In short, let's make this a real page of sharing Friendly thought and concerns. Address all communications to Emily Parker, Friends Central Offices, Richmond, Indiana.

WHO'S WHO IN THE B. Y. F. A.

The Board of Young Friends Activities is your servant. It desires to serve as a channel for Friendly thought and service. This can be as extensive as you allow it. It hopes to increase its fellowship with Young Friends in every local Meeting throughout the entire Five Years Meeting. A list of the members of the Board and its Executive Committee is here published. They welcome your suggestions. They covet your interest.

The Executive Committee: David W. Day, Chairman, Box 157, Greensburg, Pennsylvania; S. Emily Parker, Executive Secretary, 101 South Eighth Street, Richmond, Indiana; Frank Dorey, Friends Health Service, Logan, West Virginia; Clarence Cunningham, 6840 Langley Avenue, Chicago, Illinois; Caroline Cox, 527 Lake Street, Warsaw, Indiana; Mildred Kearns, County Relief Office, Shelbyville, Indiana; Mary Reynolds, White Plains, North Carolina.

The Board, composed of Chairmen or Superintendents of Young Friends work in the Yearly Meetings: Baltimore, James D. Hull; California, Paul Payne; Canada, Fred Quirk; Indiana, Frances E. Miles; Iowa, Charles E. Thomas; Nebraska, Elizabeth E. Haviland; New England, Lindley J. Cook; New York, George A. Badgley; North Carolina, Monroe, Hendricks; Western, Orval H. Cox; Wilmington, Howard Hackney.

CAMPS AND CONFERENCES FOR JUNE

Quaker Haven, at Dewart Lake near Syracuse, Indiana, June 24-28, for all young people sixteen years of age and above, or those who have completed two years of High School work. Registration fee, $1.50; room and board, $3.50. The program is designed for Leadership Training, with credits given for the work done. Classes arranged for the mornings include the following subjects: Old Testament Literature, Building Young People's Programs, Worship Material, Life Problems, Pageantry, Hymnology, Recreational Leadership, Friends History and Teaching. Some of the leaders who will be present are: Mildred White, Edgar and Irene Stranahan, Leslie Shaffer, Murray and Violet Kenworthy, William and Flora Sayers, and Cecil Mills. The afternoons will be spent in nature hikes, group meetings, sports, swimming, boating, etc. A different program is arranged for each evening.

Western Young Friends Conference, at Valley Mills Meeting near Indianapolis, Indiana, June 28-30. For further details of the Conference, leaders, and program, write the Superintendent of Young Friends Activities, Orval H. Cox, Westfield, Indiana.

Other Young Friends gatherings held in June are all to be in connection with the Yearly Meetings. In each case, however, very special arrangements for Young Friends interests are being made.

Nebraska Yearly Meeting, with special Young Friends meetings and sessions, June 5-9, Central City, Nebraska.

California Yearly Meeting, June 19-26, Whittier, California.

Yearly Meeting of Friends for New England, with special Young Friends sessions, June 25-30, Ocean Park, near Old Orchard, Maine.

Canada Yearly Meeting, June 26-29, Pickering College, Newmarket, Ontario.

THE LARGER FELLOWSHIP

This is the first of a series of letters from Young Friends in various countries. We feel it is both desirable and important that we have fellowship with Young Friends in many places. We are, therefore hoping that we may hear from many, and that by this contact American Young Friends may learn to appreciate the interests and problems, as well as the hopes and plans, of Young Friends around the world. This first letter comes from Norway.

Dear Young Friends:

As we are all a part of one Society with the same aims and interests, we feel the contact very strong although we haven't met. The Friends in Norway are very few in number—as a matter of fact, we are only seventy members in Stavanger and scattered in the districts about, but nowadays we notice an increasing interest among people to know about Quakers and what we stand for. Very few know about the existence of our Society, as the school books have only spared a couple of lines about Quakerism.

Young Friends in Stavanger have taken the initiative of holding public meetings once a month with Quaker lectures. We are glad to say that so far the attendance has been very good. We have also a Young Friends Study Circle with some twenty members, most of them non-Friends. As all Stavanger Young Friends partake, you can easily find out how very few we are. To begin with, our subjects for discussion and study have been Quakerism and Quaker History, and we have now gone over to Bible Study. Three of us are working with a Sunday School and we have some thirty children, with an average attendance of twenty-five.

As to week-day activities, the children from the two elder classes gather every Monday afternoon to make presents for poor children, to be distributed every Christmas, together with clothes, made by grown-up members during the year. On these Monday gatherings we also play and read, and the children seem to be very enthusiastic about it. As you may know, we are arranging a Young Friends camp at Aldegard, near Stavanger, next summer. We are expecting up to thirty Young Friends from abroad, and how we should be glad to welcome any American who could come!

With warm greetings and best wishes from the Stavanger group of Young Friends.

(Signed) AUDHILD BRYNE OLSEN.

It will be interesting to Young Friends to note that Audhild Olsen was in Woodbrooke the winter of 1933 with Emily Parker.

FOR STUDY GROUPS AND CLASSES

Just Out: New courses emphasizing the United Youth Program, Christian Youth Building a New World.

"Youth Action in Building a Warless World"—15c.

"Youth Action in Breaking Down Barriers Dealing with Racial and Religious Prejudice"—15c.

"Youth Action in Personal Religious Living"—15c.

"General Guide to Youth Action" (A discussion of the nine projects)—25c.

"Group Action in Building a New World, What to Do in a Local Church and Community"—15c.

(Continued on page 218)

QUAKERDOM · AT · LARGE

Marjorie Williams, daughter of J. Edgar Williams, will be in charge of the Maria Mitchell Observatory at Nantucket, Massachusetts, this summer. She is a member of the Faculty of Smith College, in the Department of Astronomy.

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Paul M. Reid of Union Seminary, New York, formerly Director of Religious Education at the First Friends Church of Indianapolis, has been appointed national Field Secretary of the newly-organized League Against War and Fascism, of which Harry F. Ward is a moving spirit.

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Clifford N. and Effie Terrell of Newberg, Oregon, were welcome callers at the Central Offices on May 22. They were on their way to Ivor, Virginia, to spend the summer with their son-in-law and daughter, Burnley and Pauline Raiford. Pauline was formerly a member of the Central Office Staff.

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Fred and Gladys Smith Jones, of Seaside, Jamaica, accompanied by their young son Evan, who arrived in this country the first of the month, and who visited Robert and Ardele Cope at New Castle, Indiana, were honor guests at a tea given by the Central Office Staff. Both Fred and Gladys Jones spoke informally of conditions in Jamaica. They went on to Iowa to visit at her old home, where she and son will remain for some weeks, Fred Jones returning home the first of June.

* * * *

An international marriage recently occurred at the Friends Center at Geneva when an Iowa young Friend, Lyle Schmitter, who has been studying at Geneva for some time, was married to Laure Babut, of Montpelier, France, both being members of the Geneva Hostel family. It was a simple and impressive ceremony; and to hear the well-known words of promise repeated first in English and then French, was symbolic of the growing international life of the Quaker Society.

* * * *

Paul H. Douglas, Professor of Industrial Relations at Chicago University, gave the opening lecture of the fifth Earlham College Institute of Foreign Affairs, held May 16 to 18. He spoke most illuminatingly to a large and appreciative audience on "The Economics of the Present International Situation." Other well-known speakers of the Institute, which many felt to be the best yet held, were: Dana G. Munro, formerly American Minister to Haiti, now Professor of Latin American History at Princeton University; James T. Shotwell, Professor of History at Columbia University; George A. Finch, Managing Editor, *Journal of International Law;* Philip C. Jessup, Associate Professor of International Law at Columbia University.

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Along with Governor Curley and a few other notables, Clara E. Birdsall was one of the honor guests at the recent luncheon and annual meeting of the Boston City Federation of Women's Clubs. After serving as President of the Boston Woman's Civics Club, which she organized in 1915, she was called in 1916 to the Presidency of the Boston Federation, composed of seventy-two Clubs with 30,000 members, and served in that post of leadership for three years. And now, after years of active work, including hundreds of addresses related to such important subjects as citizenship, suffrage, prohibition, and peace, Clara Birdsall has been elected Historian of the Federation. She is also President of the W. C. T. U. of Newton, and a member of the Executive Board of the Newton Federation. It is apparent that the Club leaders of Boston and vicinity are determined that she shall redeem her time!

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Zelinda Hadley, who is on the nonagenarian list of our honored Friends and appreciative readers, will be ninety-two years old next Monday, June 3. She now resides with a married daughter, Mrs. C. F. Story of Yuciapa, near Redlands, California. In her long life she symbolizes the westward movement of American Friends. Her parents, Evan Griffith and wife, were among those who made the trek from the slavery South to the free territory of the Old Northwest, settling first at Harveysburg, Ohio, where their daughter Zelinda was born. The next move was to Mooresville, Indiana, and then a few years later, about 1854, out to the then Quaker frontier in Iowa. She was married to Jonathan Hadley, of Mooresville, who had preceded the Griffiths on west. The Hadleys were active for many years in the work of Bear Creek Quarterly Meeting, as members of Summit Grove, now known as Stuart Meeting. Jonathan Hadley died in 1898, and in 1905 Zelinda Hadley joined the flourishing Iowa colony in Southern California. In honor of the birthday anniversary, a happy reunion of friends and relatives will be held Monday, the family circle including four children, thirty-two grandchildren, and forty-one children thrice removed. In response to our inquiry, a son, Edwin R. Hadley, head of the Science Department of the Venice, California, High School, says of his mother: "She has very good health for one of her age, and is a student of political, scientific, and religious literature. Few of us are able to keep up with her along all these lines. She has been a long-time reader of THE AMERICAN FRIEND and enjoys it not only for the news it brings her from those she has known in the past but also for the splendid articles rich in Quaker philosophy so much needed today."

NEWS OF OUR MEETINGS

The Denver, Colorado, Friends Meeting, under the leadership of Cecil E. Hinshaw as pastor, is greatly encouraged with the decided progress manifested, both in attendance and in spiritual depth. The Meeting was doubly blessed recently with a visit from a former pastor, Leanah Hobson of California, who was enroute to the Missionary Conference at Wichita, Kansas. She brought the message to a large audience on two Sundays, April 28 and May 5, and displayed the same dynamic personality and enthusiasm for the cause as in former years. Open house was kept at one of the homes on the afternoon of Sunday, May 5, permitting her many friends to greet her; also a church night supper was held in her honor. Friends are looking forward to another visit from her in the late autumn.

* * * *

May 5 was Young People's Day at Wabash, Indiana. Young people assisted in the morning service, which was very impressive and greatly appreciated by the audience. Three addreses were given by William Hale, Guilford Peebles, and Verona Wolfrom. Edgar H. Stranahan, pastor of First Friends Meeting, Marion, Indiana, delivered two very fine messages — one, "Young People and the Church," in the Christian Endeavor meeting, and the other, "Young People and the Present-Day Message," at the regular evening service. . . . A Junior Church has been recently organized at Wabash Meeting by Clyde O. and Lenna Watson, the pastor and his wife. The children meet on Saturday afternoons, for worship, stories, Bible drills, songs, and instruction in peace, missions, temperance, and Friends' principles. Lenna Watson has charge of the meetings. . . . The Good Fellowship Class had charge of the Mother's Day program in the Sun-

day School, including special music, readings, and a Mother's Day message by Ida Stauffer. Plants were given to the oldest and youngest mothers present.

* * * *

Dayton, Ohio, Friends recently closed an evangelistic campaign which was a real revival, with the Quaker evangelist, Paul Todd, of Jonesboro, Indiana. Winifred Comstock and her daughter Eileen from Whitewater Friends Meeting in Richmond ably assisted with the music, and in personal work. On Easter Sunday, at the close of the Bible School hour, eighteen children and young people knelt at an altar of prayer. Another very encouraging feature of the revival was the All-Day service, when Harry and Marie Nicholson of Whitewater Friends brought eleven people from Richmond to be present for the five services of the day, including Bible School and Christian Endeavor meeting. At noon and in the evening, cooperative meals were served from the lunch baskets of those in attendance. The presence of the Richmond Friends was an encouragement and strength to Dayton Friends, in the neighborliness and "Big Brother and Sister" spirit shown. Several new members are being added to the Dayton Meeting.

* * * *

J. Severn Sorenson and his wife, Fay Sorenson, were recently recorded as ministers in the Society of Friends by Earlham Monthly Meeting, El Modena, California, and approved by Whittier Quarterly Meeting. The Sorensons were formerly Mennonites and both held pastorates in Nebraska, while he was pastor of the Mennonite Church in Orange, California, for about three years.

* * * *

In early May, Los Angeles Meeting was greatly favored by the presence of Burnham and Edith Lamb Braithwaite and daughter Betty, who are on furlough from their station in Japan and are on their way home to Ireland. Being cousins of the pastor, Ernest Lamb, they extended their visit to include two Sundays, through which their ministry brought much spiritual inspiration. A reception in the church social hall was tendered them by the Missionary organizations of the Meeting, at which time they told many interesting things of their life and work in Japan. Burnham Braithwaite is a son of George Braithwaite, the second Friends missionary sent to Japan, and has succeeded his father as Secretary of the Friends Book and Tract Society of Tokyo. These Friends are sent out by Philadelphia Yearly Meeting.

* * * *

Danville, Indiana, Friends have been fortunate in having as their minister this year, Professor John J. Haramy, who is a teacher in Indiana Central College, Indianapolis. He is a most interesting speaker and the services under his leadership are always a spiritual uplift. From his wide experience he is able to bring lessons of value especially to young people. He is a graduate of Friends Mission School at Ram Allah, Palestine, and of Earlham College. He will preach for the Meeting again the coming year. Two families of young married people have recently united with Danville Meeting.

CARAVAN PREPARATIONS FOR THE SUMMER

Ray Newton recently returned from a ten days' trip into New England where he visited nine colleges and universities in the interests of peace caravaning for the coming summer. At Mount Holyoke, Smith, and Clark, he was in contact with students who caravaned last year; while at Williams, Wesleyan, Amherst, Harvard, Wheaton, and Brown, he was in contact with students who had learned of the caravan project and wish to go out this summer.

He found the usual enthusiastic response from the college students and certain faculty members. Students everywhere are eager to do what they can during their spare time to help others see the approaching catastrophe, of which they must bear the brunt, and to help them realize the steps which might be taken in order that such catastrophe be avoided.

In each of the nine colleges visited, plans are under way to raise money to support at least one team. It is necessary for the student to raise between $150 and $200 to put a foot caravan team in the field, or between $250 and $300 to put a caravan team in the field with a car. Contributions come from campus organizations, from undergraduates, and from the body of college alumni.

In spite of the fact that those colleges sending teams must be responsible for their financing, it is now hoped that there will be at least fourteen teams in the field. In addition to those colleges listed above which might send teams, are Haverford, Swarthmore, Grinnell, Guilford, and Hebrew Union. There are also more than a score of individuals scattered in colleges throughout the country who are all ready to go if the money can be found.

The teams will probably caravan in the State of Iowa this summer after being trained at the Institute of International Relations at Grinnell College, although those teams preferring to remain in New England will be trained at the Wellesley Institute. Friends everywhere who believe in world peace and who believe in young people, have an opportunity through the Peace Caravans to lend a hand if they will.

PASTOR'S ALLIANCE MEETS AT HAVILAND

The Pastor's Alliance of Kansas Yearly Meeting met in annual session April 22-25 at Haviland, Kansas. This meeting is held each year for the purpose of inspiration and instruction to the ministers and Christian workers of the Yearly Meeting. The attendance was up to the usual standard when held in Haviland. More than two hundred delegates registered, including more than eighty ministers.

Everett H. Craven, pastor at Liberal, was the President of the organization during the past year, and Versa R. Harvey was the Secretary-Treasurer. Other members of the Executive Committee were Lloyd Cressman, Eli Wheeler, Lela Battin and Frank Davies, ex-officio member. This organization was started in October of 1908 at Lawrence, Kansas, as a result of the concern of Nathan Brown, Clarkson Hinshaw, John D. Mills, Edgar H. Stranahan and others, and has grown wonderfully in power and influence.

The guest-speaker was Frank E. Arthur, pastor of the Interdenominational Holiness Tabernacle in Detroit, Michigan. As a result of his deep and vital Christian experience, and his long and intensive experience in preaching, he has been a great blessing to the Alliance. We will not soon forget his ministry, and were stirred to go back home and help him in carrying the message of vital Godliness and true Holiness as he begged us to do many times in his messages.

The address of welcome was given Monday night by Gorman Doubleday, Haviland pastor, and the response was given by Everett Craven. Lloyd Cressman, pastor at Emporia, preached the Alliance sermon and we were challenged by his message and his conclusion when he said, "Let's go." The classes and addresses each day were times of great blessing, inspiration and instruction. The teachers of the classes were Dr. David M. Edwards, president of Friends University, Lela E. Gordon, associate-pastor of University Friends Church, Frank Davies, General Superintendent of the Yearly Meeting, and Scott T. Clark, retiring President of Friends Bible College at Haviland. The work of each of these was outstanding. The address of Leonard Craven, pastor of Walnut Creek Meeting in Walnut Creek Quarterly Meeting, was much appreciated. His subject was, "The Call to the Ministry." The many devotional leaders, who were mainly of our own group, helped to carry on the spirit of the meeting. Daniel Whybrew of Indiana, and Gervas Carey, who is returning to us after ten years' absence, were among these devotional leaders. Clare Willcuts, pastor at Timber Creek Meeting, a new meeting in

Wichita Quarterly Meeting, led the singing in an efficient way, and Ardith Stands from Prairie Vale Meeting near Coldwater, Kansas, served faithfully at the piano. Much beautiful and inspiring special music was given from the Bible College and by many other groups and individuals.

This annual gathering is always much appreciated by those privileged to attend and has done much to develop the ministry and working force of the Yearly Meeting. We always miss those who, because of age, health conditions, or for financial reasons, are not able to attend. In spite of unfavorable conditions, everyone entered into the services heartily, and much inspiration and blessing has been the result. We are more determined to preach and live in an effective way.

GUY W. HARVEY,
Chairman of Press Committee.

BROTHERHOOD IN ACTION AT HIGH POINT

Among the interesting occasions at Central Friends Church in High Point, N. C., in recent months, was the Brotherhood anniversary program and the Mother-Daughter Dinner, both of which came on Sunday, May 12. For ten years the Brotherhood class of from 150 to 200 men has maintained a program of fine fellowship and helpful service among their own number and in the church and community. The outstanding feature of their work for the past year has been a series of cottage prayer meetings which they have held each Thursday evening. From time to time they have also led the mid-week prayer meeting in the church. Under the efficient and inspiring leadership of their president, D. Ralph Parker, and teachers, David H. Parsons and Tom A. Sykes, they are one of the most helpful departments of the church. As usual, the anniversary program was held at the 11 o'clock hour for worship. This year the visiting speaker was Dr. Elbert Russell of Duke University who gave one of his characteristically fine messages on the subject of widening the circle of brotherhood. An appreciative audience of men and their families and friends filled the church to hear him.

In the evening at 6:30, the mothers and daughters, more than 200 in number, gathered around the table for their annual program. To make it possible for all of the women to enjoy the program, men from the Brotherhood class served the dinner. Frances Haworth, President of the Woman's Auxiliary, presided and introduced the various people on the program. Alice Paige White led the group in a prayer of thankfulness. A toast, "To Our Mothers," was given by Mary Wilson Wall and the response, "To Our Daughters," by May L. Tomlinson. A splendid program of music was given by Mrs. J. H. Allred and Misses Virginia Frank and Ila Hensley. The guest speakers were Dr. and Mrs. Elbert Russell, who gave their impressions of women and home life as seen on their recent trip around the world. Everyone was intensely interested and went away with a wider interest and a more sympathetic understanding of mothers and daughters the world around.

FRIENDS IN CONNECTICUT VALLEY ORGANIZE

The organization meeting of the group of Friends resident in the Connecticut Valley in New England took place on Sunday, May 5, at the Hartford Seminary in Hartford. There gathered together about one hundred friends in the meeting for worship, which proved to be a beautiful experience. This was followed by luncheon served by seminary students. There have been a number of young Quaker boys and girls who have attended Hartford Seminary in search of the information provided in the schools of theology and of missions under that foundation. Three Friends are on the Faculty: Alexander C. Purdy, Hornell Hart, and Moses Bailey.

In the afternoon the group of Friends resident in the Connecticut Valley, and visiting Friends from New York, Philadelphia, and elsewhere, met to discuss the setting-up of a Quarterly Meeting independent in nature which should affiliate itself with various Friendly groups, both Conference and Five Years Meeting Friends, and with Philadelphia Yearly Meeting, Arch Street, and with the smaller body or Wilburite group in New England—any or all of them as desired.

A report of the committee to make a compilation of the various queries as presented in the different Disciplines and the Faith and Order of London Yearly Meeting was presented, and led to a lively discussion in which visiting Friends were favored to listen to energetic and constructive criticism by the members of the group itself.

Eventually it was decided to set up a Quarterly Meeting of Friends, of which Alexander C. Purdy was chosen Clerk.

The questions of affiliation of various kinds were discussed and referred to a business committee, and the tentative draft of the Queries and Advices, with memorandum of the suggestions as to change, was referred back to the committee.

It looks as if a fresh start had been made in the development of the Quaker idea in New England.

L. H. WOOD.

COMMUNITY FELLOWSHIP AT SOUTH CHINA

A concern that ripened into a conviction, and became an open door into a larger sphere of service, is the story of the Community Fellowship recently developed at South China, Maine. Members of the Monthly Meeting have felt for some time that the needs of the community were not adequately met, despite our sincere efforts to meet them. In consequence a concern was voiced and discussed at the February Monthly Meeting that the burden of the religious service for the community be shared with the fellow Christians of the community. That they had shared in the financial responsibilities and attended loyalty all the activities we have promoted was very evident, but that there was some hesitancy about deeper participation was also apparent. A conference with our Superintendent, James Coney, resulted in a called meeting of members and friends in the community on February 25. A small group met and united in the wisdom of promoting a larger group who would feel the responsibility for the religious life of the community.

A letter giving briefly the impressions of that Meeting was sent to all the homes within our area, followed by an invitation to attend a Community Supper where further discussion would be made, and a decision reached. About one hundred attended the meeting March 14, and after a short musical program the project was introduced by the pastor, Harold N. Tollefson, followed by discussion. A satisfactory understanding was reached, and as a result a group of officers were elected, and arrangements made for another meeting when a constitution was adopted, committees appointed, a budget accepted and plans made to stimulate the religious program at once. Harold N. Tollefson was called as Community Pastor, as provided in the Constitution.

The Fellowship, as it is called, is for purposes of promoting the religious program for the community, and has for members all who unite with its program. Members of other denominations are listed according to choice, and others as members of the Fellowship. The Monthly Meeting continues as always, with a greater burden for the spiritual leadership under the new order. We are impressed with the wholehearted support that members of Friends and of the community have given to the Fellowship, and the complete dispersal of any prejudices. The attendance at meetings for worship has increased weekly, and the financial program, by house to house canvass, is being welcomed by our community in the same spirit as they have shown in assuming the responsibility for the religious program.

There have been a few minor changes in the order of service but they have added to the power of the service and cause us to rejoice in the unity of spirit and the oneness of spiritual truth and expression. As members of the Society of Friends we regret that we cannot maintain the old order of things, but fully realize that reduction in numbers, the fact that we are the one church serving a community composed of various denominations and that the Kingdom of God is greater than its vehicle, all point the way to a larger fellowship, and the fuller promotion of the Great Commission, "Go ye and make disciples, . . . and lo, I am with you."

GLIMPSING FRIENDS OF THE NORTHWEST

Puget Sound Quarterly Meeting alternates between the two cities of Seattle and Everett, and held the May meeting in the latter place. Delegates may travel either by railroad, which follows a scenic though jagged course at the shore line of the Sound, or they may go in public stage or by private automobile over smooth pavement situated at such elevation that the eye, looking to the east over dairy and poultry farms, can see beyond to the Cascade range of mountains. To the extreme north line of vision is the majestic peak of Mt. Baker, and to the south is Mt. Rainier, whose lofty peak towers for more than 1400 feet. To the west as one drives along this highway may be seen the blue waters of the Sound, and appearing to rise from this as a solid background is that grand line of snow-covered Olympic Mountains.

We arrive in Everett, that city once noted for its flourishing lumber mills, and providing jobs for many of our members. The most of these mills are now closed, and such a situation reacts badly upon our Quarterly Meeting in cutting off the salary of many of our Friends.

On Friday evening following the meeting of Ministry and Oversight was a program suitable to subjects presented by the Missionary Committee.

Saturday morning worship emphasized the joy of life in our living, and admonished all to express that feeling constantly in the face. A very satisfying hot lunch was served at noon in the basement dining room.

The afternoon session dealt with the business and reports. Outstanding was a warm feeling of hope for the youth of the membership. The response of their earnestness and seriousness is encouraging. The annual Young Friends Conference will be held during the last week of June with a program around the theme, "Milestones." The grounds, situated north of Everett, comprise an eight-acre tract with four hundred and fifty feet of water front in a veritable northwest setting. Cabins and tents are comfortable for housing all who come to Quaker Cove.

During the Quarterly Meeting sessions, Everett homes were opened to entertainment of visiting Friends, and the writer found lodging at the hospitable home of Clint and Nora Replogle in the suburb of Beverly Park. These Friends have recently returned after many years spent in Alaska in government employ, in which they found opportunity to teach the Quaker way.

We were interested in admiring the many curiosities brought back from the extreme north, such as bear skin coverings for the floor, and mats hand woven. There were many real down pillows, baskets carved or woven by the natives, and hand-carved curiosities galore, as well as relics of early Russian days. Surely a real museum was spread before our delighted eyes.

Living within this home is charming Mother Replogle, also the mother of the late Charles Replogle. She is in her eighty-ninth year, and at this age she is bright and active.

Quarterly Meeting gatherings do cement friendship and do tend to hold us closely together in a religious faith which has been known since the days of our fathers.

GERTRUDE SHINN, Recording Clerk.

HELPFUL VISITORS AT PLEASANT PLAIN

Pleasant Plain Quarterly Meeting in Iowa was held May 17, 18, and 19, at Woolson Meeting, with Ermin Perisho, head of the Religious Education Department at William Penn College, as main speaker for the sessions. At the Ministry and Oversight meeting on Friday afternoon, he gave a heart-to-heart talk, encouraging Christians to live a life that will be attractive to others. On Saturday morning he gave a splendid sermon on, "Let this mind be in you which was also in Christ Jesus."

Saturday evening a good crowd gathered for the meeting. Gladys Smith Jones from Jamaica, one of our own local girls, gave a talk on religious education in Jamaica. Fred Jones, her husband, gave a short talk expressing his appreciation of meeting with us and of the way the missionaries in Jamaica made it possible for him to come to this country. Lenora Smith, who has worked in the Kentucky and Tennessee mountains, told about the work there. Readings and special music were furnished by the various Meetings in the Quarter. One little boy from Rubio, who is only three years old, sang and played on a guitar.

Sunday morning, in spite of rain, the house was well filled and Ermin Perisho gave another inspiring message. In the afternoon the young people had charge of the meeting, with talks by Paul McCracken, Irene Hoskins, and five students who comprise a gospel team from William Penn College. Orville Dillon, pastor of Rubio Meeting, reported the organization of a young people's orchestra.

DES MOINES FRIENDS IN LOYALTY CAMPAIGN

Des Moines, Iowa, Friends, through their pastor, Percy M. Thomas, were recently invited to participate in a ten-weeks' "United Church Loyalty Campaign," in which some of the other churches of the city were cooperating. "Loyalty" was the keynote emphasized, and the membership responded to the challenge in a splendid way. With the exception of two Sabbath evenings, only members of the Meeting were used in carrying on the campaign. Anna Albery, pastor at Scranton, spoke on women's night, and a local woman of another denomination on missionary evening.

One week was visitation week, during which the homes of every member, prospective member, and all who attend the Bible School, were visited by two other members of the Meeting.

During these weeks the superintendents of the departments of the Bible School with their teachers, cooperated with the pastor in preparing for the ingathering. Special instruction was given in Friends' beliefs, what it means to be a Christian, and how to become a Christian. At the morning worship service on Easter Sabbath, forty-nine of the fifty-two who confessed Christ presented themselves for membership with Friends, twenty-two coming into active membership from the associate, and twenty-seven on confession of faith. A reception for the new members was held at the Church on the evening of May third.

The attendance at the Bible School increased forty per cent and an increase in interest and attendance came to all of the services of the Meeting. And in this as in every evangelistic effort, there were the results which cannot be tabulated.

The Adult Bible School has been trying out a new course of study during the past eight months. Percy Thomas teaches a class using the Uniform Bible Lessons, Cornell Hewson a class in Christianity and Human Relations, and Jay Newlin a class in Friends History and Fundamentals. At present the latter class is making a study of the Friends discipline.

The Church Night Suppers are continued on each Monthly Meeting night with good attendance and interest. Some

department of the Church presents a short program at some of these gatherings, and sometimes an outside speaker gives an address. Guy Solt now of Grinnell, Iowa, was present and spoke in April and Raymond Binford of Guilford College at our May meeting.

Friends cooperate with many of the interdenominational groups and religious projects of the city. At the last meeting of the Ministerial Association of the Des Moines area, the pastor, Percy M. Thomas, was chosen as President for the ensuing year.

IN VIRGINIA QUARTERLY MEETING

Series of evangelistic meetings have been held recently in the two meetings at Bethel and Corinth. Earnest gospel messages were brought to the meetings by Alonzo E. Cloud, who also visited in many of the homes of the two neighborhoods. At Bethel, six new members were received into the meeting.

Under the leadership of the new Executive Secretary of Baltimore Yearly Meeting, W. Bruce Hadley, an institute for Sunday School and church workers is to be held in this Quarterly Meeting during the month of June. Prospective members of the classes are helping to choose the courses from the list of "The First Series Courses of the New Leadership Curriculum," developed through the International Council of Religious Education. Courses which are receiving the highest number of votes are "Christian Youth Building a New World," "The Meaning of Church Membership," "Planning for Children in the Local Church," "Understanding Youth," "Personal Religious Living," "My Community and the Christian Ideal," and "Teaching Children in the Small Church." Bruce Hadley, and Jesse and Vesta Stanfield are to serve as leaders in three of the courses.

BIRTHDAY OBSERVANCE AT "OLD SPRINGFIELD"

When Allen Jay came to North Carolina to succeed Joseph Moore as Superintendent of the work of the "Baltimore Association of Friends to Assist and Advise Friends of the Southern States," he wrote that he had moved into a house "adjoining Old Springfield Meetinghouse." That was in 1868. "Old Springfield" had just had its 78th birthday, for as early as 1790 it had been set off from Deep River Monthly Meeting and was, in Allen Jay's day, as now, one of the leading Meetings in North Carolina Yearly Meeting. On May 5 it had its 145th birthday. The intervening years have seen the first meetinghouse re-built, then re-built again, and finally, in 1929, the fourth and present meetinghouse was erected—a splendid structure in the true tradition of Friends meetinghouses, restrained and simple in architecture.

On this 145th birthday, Samuel L. Haworth, Clerk of North Carolina Yearly Meeting, and Professor of Religious Education in Guilford College, was the speaker. He made reference to the early Springfield Monthly Meeting records in which members expressed their "sense and judgment" regarding certain matters; he enumerated many of the names of the early members—the Tomlinsons, the Hocketts, the Blairs, not to mention the worthy Nathan Hunt who lies buried in the box-bordered God's acre adjoining the meetinghouse. "Can the way of life as laid down by Jesus be lived today?" was the burden of Samuel Haworth's message. He showed that it can be, drawing for his exposition from Christ's Sermon on the Mount and from the Journal of John Woolman.

The Meeting received as its birthday gift, contributions from the various organizations within the Meeting, in the sum of $861. Clara I. Cox is Pastor; Elva Blair, Clerk, and John Richardson, Assistant Clerk.

As we recalled the past of meetings like "Old Springfield," the lines of Lowell's "Memorial Ode" came to mind:

"Is earth too poor to give us
Something to live for here that shall outlive us?"

And our hearts echoed back:

"Ah, there is something *here*
Unfathomed by the cynic's sneer—
A conscience more divine than we,
A gladness fed with secret tears,
A vexing, forward-reaching sense
Of some more noble permanence
Which haunts the soul and will not let it be. . ."

For the blessings and the courtesies of a day, we thank Springfield Monthly Meeting.

JOSEPHINE R. DAVIS.
Guilford College, North Carolina.

QUERIES AVAILABLE

The Book and Tract Committee of New York Yearly Meeting has printed and is offering for sale copies of the Queries read in its Meetings, consisting of the Queries of the Five Years Meeting plus two others added by the Yearly Meeting. They appear on heavy Quaker gray paper, about twelve by eighteen inches in size, and suitable for hanging on the wall of a home or meetinghouse. The price is twenty-five cents each, postage paid. Please address 144 East 20th Street, New York City.

PERTINENT PROGRAMS AT PLAINFIELD

Friends at Plainfield, Indiana, feel that the Church Night programs during the winter, sponsored by the pastor, Norval E. Webb, have proved to be very helpful in all departments of work, and may well serve as a background for the summer activities to which all are looking forward.

The first Wednesday night in January, the local Meeting had charge of the program. Various members spoke on Evangelism, the Sunday School, the Young People, and the Church from a Social Standpoint. O. Herschel Folger of First Friends, Indianapolis, addressed one meeting, as also did John J. Haramy of Indiana Central College. One evening was given over to the study of the Five Years Meeting, and another to a panel discussion on Missions.

For several years, under the auspices of the Literature and Peace Committee, the month of March has been featured by the study of peace and racial problems. Last year, the work of Levi Coffin as president of the underground railroad was reviewed, and the Negro's contribution to American life studied. This year the peace question was studied, with the theme being the Canadian border. One evening the armament makers were discussed, and another evening a peace playlet was given. On two of these occasions colored people of the town were guests at the Church Night program.

DISCUSS THE PASTOR AND HIS WORK

The Ministers Conference of Hesper and Tonganoxie Quarterly Meetings, in Kansas Yearly Meeting, met with Eli and Alice Wheeler at Tonganoxie, Kansas, on May 7. The topic for the day was "The Pastor and His Work," and was subdivided into three sub-topics.

The subject of the Pastor and the Pastoral Committee was presented by Alpheus Rees. In presenting this topic he took us back in memory to the time when Friends did not have pastors, and when Elders and Overseers took a vastly more prominent part in the church than they do today, in that they were chosen because of their qualifications for the work, and they worked at the task because they felt the call of God upon them to do so. But there came a time when they could no longer care for those who were being brought into the Society through a period of Evangelism under the leadership of John Henry Douglas, and others of his time. He also pointed out the fact, however, that with the change there was also a loss, in that we are less careful in the selection of Elders and Overseers, and consequently they are less concerned about the work assigned to them, bringing about a disposition on

the part of many to let someone else do the work.

Oren Dunlap, in presenting the second sub-topic, the Pastor and the Departmental Superintendents, raised the question whether or not the latter should not help the pastor more in supplying material for sermons, etc., rather than be coming to the pastor for sermons on their line at a given time, and asking him to outline their work for them.

LeRoy Thornburg presented the third sub-topic, the Pastor and the Yearly Meeting Program, in which he presented the program of Kansas Yearly Meeting as "reasonable, sane, and evangelistic."

Through the entire program ran the thought of cooperation—that none of us works to himself.

OREN DUNLAP, *Secretary.*

FRIENDS IN NORTHERN MICHIGAN

The Missionary Society of the Traverse City, Michigan, Meeting recently had an unusually interesting meeting at the home of Mrs. John Greilick, whose sister, Mrs. Mary B. Egbert is a world organizer for the W. C. T. U. at present located at Guatemala City, Guatemala, Central America. For this meeting, Mrs. Egbert sent individual place cards and favors, including pictures of the national bird, the quetzal, and a supply of Indian lunch cloths and napkins. Also there was a large display of pictures and souvenirs from Costa Rica and Guatemala. Following the program, special music and refreshments were enjoyed.

Traverse City Friends young people, with other Christians of the city, are going by invitation as a "Deputation Team" in Y. P. B. work to many of the churches in the vicinity.

Long Lake Meeting is enjoying a real going forward, and the Sunday School is greatly increased both in pupils and interest. Thursday night prayer meetings are held in the different homes of the members. Homer G. Biddlecum of Traverse City preaches at Long Lake once a month on Sunday evening. On Mother's Day there were sixty people present for the services both at Long Lake and at Traverse City, and special music by the mothers at Long Lake was much enjoyed.

The Quarterly Meeting was held at Long Lake in April, and much interest was shown. A good message was given by Homer Biddlecum, and Annie Biddlecum sang, "Where will you spend Eternity?" The July Quarterly Meeting will be held in Traverse City, and there is a prospect of having O. H. and Alice Trader from Van Wert, Ohio, present for the sessions.

A PROJECT FOR PRACTICE OF PACIFISM

An important feature for the coming year at Pendle Hill will be a correlation of the facilities of Pendle Hill and the American Friends Service Committee in the study and practice of the discipline of Christian pacifism. The A. F. S. C. is prepared to provide supervised field work and projects, some in conflict areas, for a limited number of men and women qualified for service positions. These will be laboratories where the way of good will and non-violence may be practiced and tested.

As any effective application of these principles, however, depends upon a substantial grounding in their religious and philosophical bases, the arrangement is made for alternating periods of continuous practice and study. Three eleven-week terms of academic work are planned, each an independent unit, but all closely related to a common theme for the year. Students may elect field work or resident study for any individual term, in conference with A. F. S. C. and Pendle Hill consultants. Attendance at a summer work camp or other Service Committee position, and one of the three terms in the field, would constitute a very satisfactory half and half division of the whole year.

INTERNATIONAL EVENING AT OSKALOOSA

The Peace Committee of Oskaloosa Monthly Meeting sponsored an International Evening in the Sunday School room of the church on May 15th. The meeting was planned especially for the purpose of raising some money to send one or more members of the Meeting to the Institute of International Relations to be held at Grinnell College, June 12 to 22. It also served as an observance of Good Will Day.

Members of the Meeting and their friends loaned various articles for an international exhibit. Five tables were filled with silks, embroidered linens, pottery, brass, laces, leather, wooden shoes, etc., from the Orient, Palestine, Africa, Hungary, Holland, France, and other places. There was even a beautiful leopard skin rug from Africa. On screens in the background were an illustrated map of France, a colorful foreign railway poster, and several bright-colored scarfs and squares.

William Penn College loaned a large collection of books on peace and international relations for the exhibit. Most valuable of these was a copy of "The Holy Experiment," containing the murals of Violet Oakley, the Philadelphia artist, which portray the life of William Penn. There was also a display of peace literature and peace posters.

Ardith Emmons of What Cheer, Iowa, spoke to the group concerning her summer abroad last year, when she was a member of the American Young Friends group who returned the visit of English Young Friends who were here in 1932. She told interesting things about London Yearly Meeting, and the contacts made with smaller groups throughout England. In Ireland religious differences and anti-British feelings were noticeable. Part of the group went through France, but Ardith Emmons went to Holland and then to Germany. She spoke of the two Germanies—the external Germany, which accepts and supports Hitler, and a hidden Germany, which is very different in spirit.

Margaret Taylor Haworth (Mrs. Charles Haworth), in Spanish costume, sang three folk songs. At the close of the program coffee, cocoa and cookies were served by ladies in foreign costumes. A satisfactory silver offering was given for a Grinnell Institute delegate.

WITH CARTHAGE FRIENDS

President Wm. C. Dennis, of Earlham College, was the special speaker at a Peace Rally held recently in the Carthage, Indiana, Meeting. It was the third in a series of monthly "Larger Fellowship" Sunday evening services. After a light lunch, and a period of social interchange, the service began with a group of musical numbers furnished by Professor Dail Cox, and Ruth Bachman Batt, of the Department of Music of Earlham College. Their musical contributions were greatly appreciated and enjoyed. The address by President Dennis was on the subject, "The Prospects for Peace at Home and Abroad." He dealt with the complicated problems of international relations and pointed out the possible ways for progressive action.

The service was sponsored by the Peace Committee of our Meeting, of which Charles Winslow is chairman. The Methodist and the Christian churches of our town dismissed their regular services and united with us in the rally.

The Sunday School of the same day, May 12th, was in charge of the women and girls of the church, and the Mother's Day theme was carried out both in the school and in the morning worship service.

IS IT FOR PUBLICATION?

Then please do write, *Editor*, THE AMERICAN FRIEND. If addressed merely to the paper, it goes to the business department, when inconvenience and delay sometimes result. We beg this favor of our correspondents.

ONE TYPICAL DAY, ETC.

(Continued from page 202)

speakers were secured, and slogans for placards remembered and made up on the spur of the moment. In the space left by the five stenographers, five desks, five chairs, etc., in the outer office, a half dozen volunteers were packed and worked so frantically to have everything ready promptly. The Jewish printer whose sole connection with the Society of Friends is through occasional job printing, and who did the placards for us on that occasion, became so enthusiastic that he paraded with a peace placard fore and aft, distributed literature, and remained in a drizzle of rain to help clear up the debris after the crowd had left.

But for all the hustle and bustle, all the noise, bruises, laughter and tragedy, life goes on fairly calmly at 20 South 12th Street. Nowhere in Philadelphia, I believe, does a staff gather at nine o'clock each morning that delights more wholeheartedly in the work before it. We have never had a volunteer put through hours of drudgery addressing envelopes, making posters, folding letters, or what not, who didn't tell us with a sincere ring in his or her voice that he felt it a privilege. Underneath everything runs a current of camaraderie, of appreciation of one another's joys, and sincere sympathy with each other's problems. And every member of the staff feels a definite interest in every co-worker's job, whether he sits at the next desk, administers relief in Vienna, organizes health work in the coal fields, promotes conciliation and a spirit of good will in some tense spot where minority peoples fear and suffer in Europe, or teaches kiddies to play together on some dusty Indian reservation.

LOUISE A. STINETORF.

GOOD WILL IN PRACTICE AT GREENSBORO

On Good Will Sunday, May 19th, Asheboro Street Meeting in Greensboro, North Carolina, was favored with a stirring message by Rabbi F. I. Rypins of Temple Emanuel, the Liberal Jewish Synagogue in that city. Friends were quite enthusiastic and genuine in welcoming the Rabbi, who is a wholesome, delightful personality and an excellent speaker, and in evidencing appreciation of his presence and ministry. Two weeks previously, Milo S. Hinckle preached in his Synagogue at the regular Friday evening Sabbath worship service, and was given a most hearty and appreciative reception by that congregation. Thus religious horizons were widened.

Sunday afternoon, May 19th, Asheboro Street Friends gathered for the annual Roll Call Service. Dr. Clyde A. Milner, President of Guilford College, gave an inspiring address on "Our Forward Look." About 150 people were present to respond to their names as members of the Meeting, and a few written responses were presented on behalf of absent members. A new feature was added this year in the form of a memorial for the seven members, including Ada Lee Stanley, a minister for many years, who were taken by death during the preceding year. Following the program, refreshments were served in the dining rooms and a pleasant social hour was enjoyed.

OUR YOUNG FRIENDS

(Continued from page 211)

Books of especial interest to Friends:

"Quaker Ways"—A. Ruth Fry.

"A Service of Love in Wartime"—Rufus M. Jones.

"The Faith and Practice of the Quakers"—Rufus M. Jones.

"Creative Worship"—Howard H. Brinton.

All books or pamphlets may be ordered from the Friends Book and Supply House, Richmond, Indiana, or by writing directly to the B. Y. F. A.

WINCHESTER QUARTERLY MEETING

On May 18, the Winchester Quarterly Meeting assembled in Friends Memorial Church at Muncie, Indiana. Ira C. Johnson and Charles E. Hiatt spoke in the meeting of Ministry and Oversight. In the Young Friends session, Pauline Baldwin spoke on the topic, "Forever Achieving." The Young Friends of Poplar Run conducted the devotional service at the beginning of the business session. Mary Hinshaw, Superintendent of Missions, talked of the project which is being worked out for each family to give a penny a day for missions. Fred E. Smith brought a very acceptable message in the closing devotional session. The ladies of Friends Memorial Church served a very fine lunch at the close of the services.

On May 21, the Friends Missionary Society of Winchester, Indiana, was entertained with a delicious three-course breakfast by Inez Napier, at the parsonage, after which the regular program was carried out. The lesson, from "Orientals in American Life," prepared by Delight Jones, was presented by Edna Woolf and a lively discussion followed. Estella Moon read an interesting leaflet, "Visiting in Japan."

OVERSIGHT REGRETTED

Through an oversight, the name of J. Waldo Woody, representing North Carolina Yearly Meeting, was omitted from the list of members attending the annual meeting of the American Friends Board of Missions, as reported in our issue of May 16, 1935.

OUR PATRIOTISM, ETC.

(Continued from page 208)

crease, aviation and similar achievements will yet complete what appliances of electricity have begun, and together help to demolish the mental and moral barriers which now obstruct the courses of peace and goodwill. Meanwhile, patriotism cannot be forfeited, but it can be humanized. And this is the task of all citizens who give a spiritual interpretation to life, and who desire humanity to occupy a loftier level and to have a nobler significance. These are not glittering generalities, they are absolute necessities for the extermination of the war mania, and until we have persuaded men that to be internationally minded is life's peace, we shall not efficiently handle the situations which involve war.

FRIEND AND LEGISLATOR KILLED IN WRECK

In our issue of April 18, appeared on page 162 a short account of the legislative activity of R. Stevenson Burnette, Mullinville, Kansas, a minister of Haviland Quarterly Meeting, who was a member of the last session of the Kansas State Legislature. George N. Hartley, of Fountain City, Indiana, who had much to do in helping him get started in life, has received word that Stevenson Bur-

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nette, with three other men in the same car, was suddenly killed recently when on the way home from a trip to Texas.

IN OUR NEXT ISSUE

The report of the General Conference of the Woman's Missionary Union of Friends in America, held at Wichita, Kansas, May 16 to 20, was received after this week's issue was in the forms. Friends may look forward to reading it in our next issue. It has been prepared by Marianna Brown, of Carmel, Indiana.

REGIONAL ALL-FRIENDS CONFERENCE

At the Friends Boarding School, Barnesville, Ohio, June 15 and 16, will be held a Regional All-Friends Conference. Bertram Pickard, head of the Friends International Center at Geneva, Switzerland, will open the discussion on the theme, "The Individual and the State." He is in this country for a few months, primarily in connection with the International Relations Institute program of the American Friends Service Committee. All interested Friends, and non-Friends as well, are invited to attend the Conference at Barnesville, which is the second of such conferences in the general region of Ohio and Indiana. The first conference was held at Wilmington, Ohio, last December.

NOT THE SAME MAN!

The William Woodward whose horse, Omaha, won the Kentucky Derby, and more recently, the Preakness race, is not the Editor of THE AMERICAN FRIEND! This announcement is occasioned by the fact that said Editor has been addressed as William within recent weeks. Who says Friends do not follow the races?

BIRTHS

FRAZIER—To F. Philip and Susie Meek Frazier, Pierre, South Dakota, May 9, 1935, a son.

WINES—To Leonard Wines and wife, Richland, Iowa, May 9, 1935, a son, Leonard Elwin. The father is pastor of the Richland and Woolson Meetings.

MARRIAGES

HOUGHTON-COPPOCK—At an appointed meeting at John Woolman Hall, under the care of Fifty-seventh Street Meeting, Chicago, Illinois, May 11, 1935, Anna E. Coppock, of Chicago, daughter of Homer J. and Mabel Coppock, and Daniel E. Houghton of Reedsville, West Virginia, son of George and Edith Houghton.

STANLEY-NEGUS—At the home of the bride's parents, W. O. Negus and wife, Plainfield, Indiana, May 10, 1935, Annette Negus and Harold I. Stanley. Norval E. Webb, minister. At home in Bloomfield, Indiana.

DEATHS

BEAL—At her home in Minneapolis, Minnesota, April 29, 1935, Linora Charles Beal, aged sixty-one years. She was born at Fairmount, Indiana, but spent most of her childhood in Michigan, where she later married William O. Beal, then teaching at Michigan State Agricultural College. She was ever a true helpmeet and a faithful mother to their four sons. Minneapolis Meeting, which was their last church home, the husband having preceded her in death, cherishes many memories of her helpful services, as does the University of Minnesota Y. W. C. A., to which she gave sacrificially of her strength.

COMSTOCK—At his home in South Wabash, Indiana, April 10, 1935, James Comstock, aged seventy-eight years. The son of Jeremiah Comstock, who died in the Civil War, James Comstock went out to make his way in the world at the age of eleven. In 1896 he was married to Josie Ridgeway, and in January, 1897, united with the Friends Meeting. He was regular in his attendance of church services and was especially interested in the youth of the community. He was loved both by young and old and will be greatly missed. He is survived by his wife, and one son.

HADLEY—At his home in Hadley, Indiana, March 16, 1935, Luther Hadley, born October 18, 1870, the eldest of the four sons and daughters born to Tilghman and Hannah Hadley. He was very active in the work of the Church and community, often filling places of responsibility. He was married to Grace Daugherty, June 14, 1899, and to them were born three sons and three daughters. In the Hadley family circle there grew and blossomed the flowers of confidence and good will.

HADLEY—At her home in Hadley, Indiana, January 5, 1935, Beulah Hadley, sister of Luther Hadley. She was a very devout member of the Hadley Meeting, doing the tasks of life in a quiet and unassuming way, faithful to the end.

HADLEY—At the home of her son Homer at Fredericksburg, Iowa, Emeline Hadley, in her eighty-second year. Born in Warren County, Iowa, a birthright Friend, in her early girlhood she moved with her parents, Evan and Asenath George, to a farm near the old Bear Creek Meetinghouse. On August 28, 1871, she was married to Jesse S. Hadley, and to them were born five sons and one daughter, all of whom are living. In 1886 the family moved to Earlham, Iowa, where the home was maintained until the husband's death in 1925, since when Emeline Hadley had lived with her daughter and her son. Nora Craven of Earlham had charge of the funeral service, and burial was made at Earlham.

HAWKINS—At Mt. Sterling, Ohio, January 21, 1935, Henry Harvey Hawkins, aged seventy-four years. He was the son of Elijah and Mary E. Hawkins, and was born and reared at Caesar's Creek, Ohio. He was a life-long Friend.

READ—At her home in Woonsocket, Rhode Island, April 16, 1935, L. Isabel Read, in her sixty-sixth year. She was the daughter of the late James S. and Laura A. Aldrich Read. Her death closes the records of one of our valued and beloved old families. Though in poor health most of her life, her interest in the Meeting was keen.

WHITE—At her home in Belvidere, North Carolina, April 19, 1935, following a paralytic stroke, Anna Perisho White, aged fifty-nine years. She was the daughter of Albert and Eliza Chappell Saunders. On December 23, 1894, she was married to Fernando C. White, who survives her, together with two

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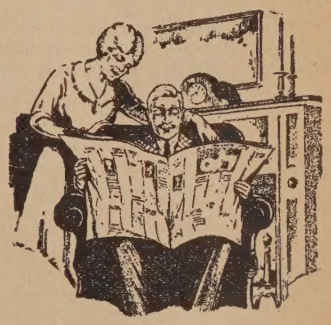

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daughters and three sons. A birthright Friend, she served the Meeting as Overseer for a number of years and was recently appointed an Elder. She was a Bible student and taught many years in the Bible School, and manifested especial interest in the cause of missions and temperance. In the passing of this beloved Friend, Piney Woods Meeting has sustained the loss of a valued member who freely gave her time and services to its work. Funeral services were held at Up River Friends Church, conducted by Bertha V. Smith, pastor at Piney Woods, and Elizabeth White, pastor at Up River. Interment in Up River Cemetery.

WOOD—At his home in New Bedford, Massachusetts, March 16, 1935, George R. Wood, in his eighty-third year. He was a birthright Friend, and a revered member and elder of New Bedford Meeting, to which he was ever faithful. His was an untiring interest in the business affairs of the Meeting and in the Sunday School. His example was an inspiration in cheerfulness and integrity and in fidelity to his religious convictions. To the last, he was active in the Monthly, Quarterly, and Yearly Meetings, and gave long and valued service in the varied duties to which he was called.

SCHEDULE OF YEARLY MEETINGS FOR 1935

NEW YORK—May 28 to June 2, Poughkeepsie, New York; David F. Lane, 30 Adriance Avenue, Poughkeepsie.

NEBRASKA—June 5 to 9, Central City, Nebraska; M. Herbert Watson, Central City.

OREGON — June 12 to 16, Newberg, Oregon; Edward Mott, 5527 North Kerby Avenue, Portland, Oregon.

CALIFORNIA—June 19 to 26, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

NEW ENGLAND—June 25 to 30, Ocean Park, near Old Orchard, Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

CANADA—June 26 to 29, Pickering College, Newmarket, Ontario, Canada; Arthur G. Dorland, 914 Colborne Street, London, Ontario.

NORTH CAROLINA — August 6 to 10, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

WILMINGTON—August 13 to 18, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

IOWA — August 20 to 25, Oskaloosa, Iowa; Percy M. Thomas, 615 East Thirteenth Street, Des Moines, Iowa.

WESTERN—August 20 to 25, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

OHIO—August 20 to 25, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 25 to 29, Richmond, Indiana; William J. Sayers, 25 South Fifteenth Street, Richmond.

KANSAS—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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